Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

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POETRY.

FREEDOM.

The following Hymn, written by Mr. N. P. Willis, was sung in this city on the 4th inst. at a religious celebration in aid of the Colonization Society.

Joy to the pleasant land we love—
The land our fathers trod!
Joy to the land for which they won
"Freedom to worship God."

For peace on all its sunny hills,
On every mountain broods,
And sleeps by all its gushing rills,
And all its mighty floods.

The wife sits meekly by the hearth
Her infant child beside;
The father on his noble boy
Looks with a fearless pride.

The grey old man, beneath the tree,
Tales of his childhood tells;
And sweetly, in the hush of morn,
Peal out the Sabbath bells.

And we *are* free—but is there not
One blot upon our name?
Is our proud record written fair
Upon the scroll of fame?

Our banner floateth by the shore,
Our flag upon the sea—
But when the fetter'd *slave* is loos'd,
We shall be truly free.

NOTICES OF RECENT PUBLICATIONS

"*A Discourse on the reciprocal Duties of a Minister and his People;* delivered at the opening of the Christian Chapel in Salem, Mass. May 1, 1828. By *Charles Morgridge*, Minister of the First Christian Society in New-Bedford." 12mo. pp. 24.

The subject of this discourse is peculiarly appropriate to an ordination, but Mr. Morgridge has given instruction which may be heard with profit at any time. We do not, indeed, meet with original views, or passages stamped with the seal of eloquence, but sound, practical truth is expressed in neat and sometimes forcible language. Mr. Morgridge's style is better than that of any other writer, with whom we are acquainted, of his denomination. His sentences are evidently [illegible] this. Religious teaching gains nothing by a neglect of grammatical accuracy, or the indulgence of bad taste. The introduction of this discourse, in which Paul's interest for the church at Thessalonica is described, is well managed. The text is taken from 1 Thess. v. 12, 13. We will give the plan of discourse, and subjoin a few extracts.

1. The first topic is "the work of a minister of Christ." "The great end of the ministry is to promote the glory of God in the salvation of *men*," which is to be effected by "teaching the people plainly all they ought to know. 2. Enjoining faithfully and affectionately all they should do." The following abstract of the truth which he should preach contains one expression, from which we dissent, if by impotence to do good he meant a natural inability.

"He will illustrate the nature the evidences, and the importance of the Christian religion. He will portray the deplorable condition of impenitent sinners; and make them acquainted with the redemption that is in Christ. He will teach them their own impotence to do good, and their absolute need of the Holy Spirit's influence in the work of repentance and conversion. He will teach them that there is one God, the Father, and that his Son Jesus Christ is the proper and only mediator between God and men. He will teach the dignity and glory of the person and character of Christ, his birth and life, his death and resurrection, his ascension and intercession, his universal sovereignty and ordination to be the judge of the world at the day of final retribution."

"In regard to what is commonly called *mystery*, by theologians of the present day—he will let it quite alone. While he prescribes to himself no other end of his ministry but to bring the greatest possible number of souls to Christ, he will not envelope in mystery any doctrine God is seen fit to reveal; nor can he have the least occasion for any doctrine which is not revealed. He will consider the revelation God has given all sufficient. To the sacred scriptures he will repair for every doctrine he teaches, as well as for every duty he indicates."

The minister's manner is happily described:

"His words and actions will be the natural expressions of an affectionate heart. The anxiety of his mind will appear in every feature of his countenance, and the holy fire, burning in his soul, will burst through every pore, giving life and energy to every word he utters. He thinks what he says, and speaks from the strong impulse of a full and tender heart, which find no place for a studied, artificial style. He will speak in such strains of native, unaffected eloquence as the blessed Jesus when it was said of him, "he is beside himself;" or as the Apostles did when it was said of them, "these men are full of new wine;" or as St. Paul did when he made voluptuous and haughty Felix tremble."

The second division of discourse relates to "the reciprocal affection of people who duly appreciate the blessing of such a ministry."—This affection is to be shown "by a punctual attendance on the minister's public and stated administrations; by submission to his authority as the ambassador of Christ; by frequent and fervent prayer to God for the success of his labors among them; by giving him adequate temporal support; by protecting his character and supporting his reputation, when he is traduced by his enemies; by yielding up their hearts to the influence of his ministry, and displaying its efficacy in their lives; by cooperating with him in every good work, which they may do by singing, exhortation, and prayer, especially in times of awakening and anxious inquiry; by instructing the rising generation in Sabbath Schools and at home; by a frugal use of the minister's time, and a proper improvement of his pastoral visits; and by encouraging him to be be a faithful, discriminating preacher." We have marked the following passages as particularly worthy of notice.

"Our Apostle does not recommend that partiality which renders men unwilling to receive the gospel only from their favorite minister; *that* is an attachment highly reprehensible, leading to an idolatrous regard for some, and a contemptuous disregard of others; but he enjoins a grateful sense of the obligations conferred by those ministers who labor among the people in word and doctrine."

"If, when he enters the house of prayer, he beholds here and there a solitary individual, his heart is discouraged, his devotion chilled, and he hardly realizes that he is in the house of God. The language of his heart is, how can I implore blessings on those who are unwilling to accompany me to the throne of the heavenly grace? How can I hope to save myself and them that hear, by wearing myself out among a people that have no heart to appreciate my labors? How can I go before the flock of Christ, and lead the sheep and the lambs into green pastures and beside still waters, if they will not hear my voice? How can I spend my time and talents, and thus waste my Lord's money in preaching to empty seats and naked walls, while in other places multitudes are perishing with famine, only because there is no to them [illegible] before them, and break you have any regard for your minister and the success of his labors among you, never be absent from stated meetings for public worship, unless you can render such an excuse as the great Searcher of hearts will approve when he comes to judge the world."

"Some persons appear to regard the ministers of Christ as an unfortunate class of men, whose natural endowments are so ordinary as to preclude their expectation of success in any gainful employment; and, from a conviction of their inferiority to the rest of their fellowmen, who know how to obtain the riches of the world, engage in the ministry as the only business of which they are capable. They seem to regard their minister as under an obligation to them, for honoring him with their presence, and condescending to hear him preach."

"A faithful discharge of his duty will not fail to provoke the displeasure, rather than conciliate the favor of the wicked. It is impossible that he should wholly avoid censure. The most faithful ministers of the cross have generally incurred the greatest portion of obloquy and reproach. If your pastor is retired and studious, some will complain of his personal neglect; if he is familiar and social, others will object to his impertinence and officiousness. Some will consider his manners repulsive and forbidding, while others will conceive a strong dislike for his person. At one time his preaching will be thought unnecessarily pointed and severe; at another time he will be blamed for his smoothness and laxity. Some will find fault if his perfection does not exceed the bounds of human possibility, while others will accuse him of being righteous overmuch. There are some to whom every gift of God is profitable in leading to heaven; and others to whom nothing is satisfactory."

The last topic is—"the reasonableness of the apostle's injunction,' which is shown by these considerations: the minister lays his own advantage by, to promote the best good of his people; in doing them service, he increases the difficulty of his own salvation, since he occupies a more responsible place than a private Christian, and is supposed to be better acquainted with the will of God; he makes himself awfully responsible on their behalf; his pastoral relation to them greatly increases their own responsibility.

It will be seen that serious subjects are discussed in this sermon, and the discussion is conducted in a serious manner and an excellent spirit. We welcome a discourse which speaks so well not only for the author, but for the denomination of which he is a member. We are tempted to extract a part of Mr. Morgridge's address to the Pastor of the Society, who, we believe, is the Rev. Mr. Jones.

"Dear sir, as my father in the gospel, and in the ministry, I respectfully congratulate you, on the important and interesting transactions of this day. Though you were the first man in New England who openly espoused the cause of the Christian Denomination, and though, for a while, you contended alone, for the distinctive name of Christian, and for Christian liberty, yet I am conscious you are not sorry that you have borne the burden and heat of the day. Though in the morning of your public life you went forth weeping, bearing precious seed, yet before the close of the day you have returned with rejoicing, bringing your sheaves with you. For in the full vigor of manhood, as Caleb was when he said to Joshua, '*I am as strong as I was in the day when Moses sent me*,' you have seen the standard of Christian liberty reared in every state of the Union. And multitudes of professed disciples of Christ are now, as in the days of the Apostles, willing to be known by the appropriate name of Christians."

RELIGIOUS INTELLIGENCE.

Unitarianism in Calcutta.

We continue this week our extracts from the interesting pamphlet lately received from Calcutta.

V. Education.

The next subject to which the Committee have directed their attention is *Education*, to which they have no hesitation in avowing that they principally look for the renovation and improvement of the Hindoo character. The difficulties they have had to contend with, in securing the aid and in making the arrangements that have been already detailed, and their yet limited resources, have hitherto prevented them, as a body, from taking any share in the means employed for the diffusion of native education; but a distinguished native member of the Committee, about the time of its formation, established an Anglo-Hindoo School chiefly at his own expense, but occasionally aided by the liberal contributions of a few friends. The object of this institution is to instruct a limited number of boys in the English language, and in the elements of general knowledge; and although this Committee are in no respect connected with it, and have possessed no control over the mode in which it has been conducted, they have sincere pleasure in directing the attention of the public to this laudable exertion of private philanthropy. The extent of the Committee's exertions for the promotion of Education will neither [illegible] their disposal for that purpose, means placed at [illegible] public in India, England and America. In the measures that may be adopted, they are desirous of proceeding with great caution, in order that the object may not be defeated by a defective or erroneous system; for, although they do not expect instantaneous conversions as the probable or natural consequences of the means employed to diffuse education, they cannot resist the conviction that the beneficial effects actually produced, although considerable, are inadequate to the expenditure that has been incurred and the exertions made. The Committee are not able at present, to point out the cause to which this should be attributed, if their apprehension is well founded; nor are they prepared to detail any general plan of education which they would recommend for adoption in preference to those which are in operation.—But there is one branch of this subject—the kind and degree of connexion between education and religion—on which the most vague or the most opposite notions are entertained, and on which they think it proper, at this time, distinctly to state the principles by which they will be guided. 1. Education will never be employed, by this Committee, as a direct means of proselytism to Christianity: they say *direct* means, for the diffusion of education, and the spread of knowledge generally, they consider in a high degree, although in an *indirect* manner, friendly to the cause of Christianity.—What they mean to affirm is, that in any institution established by them or placed under their control for the promotion of education, no one religion will be recommended more than another to the attention and favor of the pupils. To attempt to initiate the infant mind into the peculiarities of any religion or sect would, they consider, be unwise in any case; and in the case of Hindoos receiving education from the benevolence of Christians, it would be cruel to the children, unjust, and, in most instances, deceptive to the parents, and inconsistent with the spirit and genius of the Christian religion. 2. But the opposite evil must also be guarded against; for if religion and morality are not inculcated, they will not be understood or practised, any more than astronomy and navigation, without being taught. They should be taught, therefore, but taught in such a way, as to be consistent with a perfect good faith to the parents and children, without exciting their prejudices, and without violating the principles which a judicious parent would lay down for the religious education of his own child. For this purpose, the *facts* of religion should be taught. The history of opinions in philosophy and science is one of the most interesting branches of human knowledge, and in like manner religion should be taught as a branch of general knowledge, as a department of history, the history of all religions and all sects, in all ages and in all countries. Not only should the *facts* of religion be taught, but, for the sake of moral effect, the universally recognized *truths* and *obligations* of religion, the being and attributes of God, his love of virtue and hatred of vice, the personal, relative and social duties should be inculcated. The most bigoted idolater in India, if left to his own unbiassed impressions, and not rendered suspicious by attempts at proselytism, would not object to his children being taught the plain and undoubted facts, truths and duties of religion. The Committee are aware that this simplification of religion to the minds of native youth would be the best preparation for their reception of Christianity, when they come to mature years and judgment, but this is an advantage gained openly and fairly, in consistence with the known religious character of parents and children, and in such a way as to cherish, support and strengthen the best principles of human nature, instead of oppressing their intellect, and obscuring their moral perceptions by indoctrinating them with distinctions and opinions, which are beyond the reach of their faculties. Such are the views that are entertained by the Committee on this important subject; and they give expression to them, on this occasion, both because they are regarded as just in themselves, and deserving to be generally acted upon, and also because it is hoped that many will be induced to give their aid to plans of education formed accordingly. What specific plans the Committee may adopt for the advancement of education, will depend upon the degree of public support which they receive, and the information they may be able to collect on the present state of education in this country—a subject on which the Committee hope to communicate the result of their inquiries in the next Annual Report.

VI. Tracts.

Short, plain, and rational tracts are calculated to diffuse information and to excite inquiry, and are therefore a valuable means of intellectual, moral and religious improvement. There will, accordingly, be found in the appendix a list of books, pamphlets and tracts that may be had of the Committee's booksellers; and the Committee recommend the purchase of them for distribution, as a means both of increasing the funds applicable to the printing of tracts and also of spreading pure religion. With regard to future publications, the Committee have in their possession a manuscript translation of [illegible] joint production of the Rev. [illegible] Yates, a Baptist Missionary, and of Rammohun Roy and Mr. Adam, two of the members of this Committee, which, if they had the necessary funds, they would immediately print under the superintendence and revision of the two last-mentioned individuals. Rammohun Roy also proposes executing his long suspended design, of translating his Compilation of the Precepts of Jesus into Bengalee and Sunskrit, and of placing his translations at the disposal of the Committee. The Committee are quite aware that translations into Bengalee and Sunskrit of those portions of Scripture have already been executed, but under circumstances which unavoidably attach much error and imperfection to them, and they therefore consider that they would render an eminent service to the cause of Christianity in this country, if they could induce their learned associate to carry into effect his original purpose of presenting to his countrymen the Precepts of Jesus in the vernacular dialect of Bengal, and in the classical language of India. The Committee have also in view the publication of a series of Tracts on the Unity of God in English, Bengalee and Sunskrit, establishing the truth of that doctrine by proofs drawn from natural and revealed religion, and considering it opposed both to Polytheism and Trinitarianism.—This series of tracts would also be well adapted for distribution among Mussulmans, if translated into Hindoostanee, Persian and Arabic, to make them acquainted with Unitarians, as a distinct denomination of Christians; and by this means to produce a favorable impression on their minds, respecting the truth and excellence of Christianity, but the want of funds will prevent the committee at present from engaging in this undertaking. The publications of the Committee have generally been printed at the Unitarian Press, which belongs to Rammohun Roy; in some cases entirely at his expense, and in others at the expense to the Committee only of press-work and paper.

MISCELLANY.

Aristocracy of Calvinism.

Dr. Beecher says, that Christianity as she prevails, will form a public sentiment which will make virtue blush at the thought of meeting within the same walls and breathing the same air with the wretched portion of the community. What plainer avowal of the really aristocratical principle of Dr. Beecher and his co-adjutors could any one desire than this? It is a *libel* on "Christianity,"—that which is properly called Christianity—to say, that when it prevails it will make Christians blush even at the thought of meeting within the same walls or breathing the same air with the rest of our brethren of the human family. Jesus Christ, when he was on earth, did not scorn to meet with such men as Dr. B. would blush to meet and breathe with. He "received publicans and sinners, and ate and drank with them;" and indeed received more favors from them than he did from the orthodox professors of his time. By "Christianity" Dr. Beecher means *orthodoxy*, and when *this* prevails, if it ever should, no doubt its professors will scorn even the thought of meeting within the same walls with those who will not fall down and worship the image they are setting up. But if they will not condescend so much as to "breathe" with them the same common "air" which an *impartial* God gives to all alike, we doubt whether they will be able, with all their miraculous aids, to live very long. Where will they get any *other* "air" than that which those men breathe whom Dr. Beecher despises so much?

We have long been convinced that the leaders of the orthodox pary are anti-republican and enemies to our free institutions of government. They are now industriously employed to "form a public sentiment which will make Christians (if such men *can* be Christians) blush at the thought of meeting within the same walls and breathing the same air" with people whom they denounce as non-elect—publicans and sinners. It remains to be seen whether the American people will permit such a "public sentiment" to be formed. *Chr. Intelligencer.*

Orthodox Spectacles.

The following exquisite specimen of delicate satire, inflicted too upon a most worthy subject, is from the pen of Edward Evanson. We extract it from the famous Dedication of his book on the Trinity to the King of Great-Britain.

"I apprehend your Majesty will readily allow that the Legislature hath at least as much power over the bodies, as over the minds of your subjects. We will suppose, therefore, that a set of absurd or interested opticians had weight enough with the lawgivers of this country, to persuade them, that to see objects with the naked eye, in all that glare of light which naturally surrounds them, is highly prejudicial to the eye-sight of your Majesty's subjects, and the chief cause of blindness; which, in its effects, is a kind of loss of so many useful members of the community; and that (as green, being at an equal distance from the two extremities of the seven,* is more agreeable and healthful to the eye than any other single color) it is necessary for the lasting health and preservation of their eyesight, that all your Majesty's loving subjects should continually wear spectacles made of green glass; which would at once defend their eyes from that excess of splendor, which serves only to dazzle and weaken them, and also make every object appear tinged with that most refreshing and salutary color, green.

"Let us suppose, too, that, induced by these sagacious eye-preserving arguments, the Legislature should ordain that every subject of your Majesty's dominions, from infancy to the maturest age, ought continually to wear spectacles of green glass; and that no opticians should be suffered to sell spectacles, without a license first obtained from your Majesty, or from your Majesty's college of opticians; nor should such license be granted to any man, until he had bound himself, by a solemn engagement, that he would at all times sell the true green spectacles, faithfully prepared according to act of parliament, and no other kind of spectacles whatsoever. That no man should be capable of serving your Majesty, and his country, in any post of profit or honor, unless he first furnished himself with a pair of the true *orthoptic* spectacles, at some duly licensed shop; and that if any of your Majesty's subjects should hereafter dare to see with his own eyes, openly avow himself *heteroptic*, and arrogantly presume to say that there is any such color as pure white; or affirm, that if men would pull off their *orthoptic* spectacles, they would be convinced there is no such thing in nature as the legally established greenish tinge; he should suffer very severe penalties of fine and imprisonment. We will suppose, likewise, that great numbers of your Majesty's very loyal subjects, after having endeavored, with all dutiful submission, to make use of the legal glasses, should declare, that though they could see very clearly and distinctly with their naked eyes, many of them could scarce see at all in spectacles; and many more saw objects through them so very imperfectly and confusedly, that they were continually making blunders, and stumbling, and oftentimes got very dangerous falls; in such circumstances, perhaps your Majesty would think with me, that to persist in maintaining this optical establishment, would be to transgress the bounds of all rightful and equitable authority, and, in its stead, to exercise mere arbitrary tyranny, and a wanton, licentious abuse of power.

"But far more unreasonable and unjust

"* Should this supposition be understood in an allegoric sense, I persuade myself this part of it will not appear unfairly stated. The panegyrists of our establishment are forever reminding us of its excellence, because it is the middle betwixt the two extremes of Popery on the one hand, and Puritanism on the other; but why may we not be permitted to see religious objects with our own natural faculties, and in the pure light in which God himself hath placed them? Why should we be obliged to view them, either through the *red* medium of Popish spectacles, the *violet* of the Puritan, or the intermediate *green* glasses of the Church of England?"

is it, to attempt to control or shackle the speculation of the mind's eye; because nothing can qualify our rulers for the exercise of such a power, but their being enabled, in every question, to distinguish with certainty what is right and true, from what is erroneous and false; that is, their being endued with infallibility, (a divine attribute, which I imagine our governors, either civil or ecclesiastic, are not at this time of day impious enough to arrogate to themselves:) for if they are to be allowed that power upon any other terms, merely as having the supreme civil authority vested in their hands, the rulers of every other nation must, of course, be entitled to the very same power, and there will no longer be any such things in nature as truth and falsehood, right and wrong; those terms will be mere local, national distinctions, and the opinion of the civil magistrate will be the only test of truth; Idolatry at Pekin, Mahommedanism at Constantinople, Popery at Rome, and Orthodoxy at Westminster, will be all equally right; the earth will turn round in England, and stand still in Italy; and our holy religion will be true in Europe, but an arrant falsehood throughout all the continent of Asia."

CHRISTIAN REGISTER.

BOSTON, JULY 12, 1828.

Unitarianism in Boston.

In our last paper, we gave a condensed and rapid sketch of the origin and progress of Unitarian Christianity in this city and its vicinity. In resuming the topic, which we flatter ourselves is an interesting one to all who embrace our views of revealed truth, we are forced at the outset to take notice of the gross misapprehensions and misrepresentations prevalent in various parts of our country respecting the present state of Unitarianism in this place. Were you to believe the reports in circulation, or credit the statements made by interested partisans, who, by a very natural enthusiasm, convert their wishes into realities and mistake hopes for facts, you would think that Unitarianism was at its last gasp in the metropolis; that its former adherents were rapidly quitting the sinking cause, and eagerly grasping hold of that ark of safety so readily held out by the advocates of the Exclusive system.—Were half that is reported and believed, at no very considerable distance from the scene of action, supported by any authority, you would say that Orthodoxy was not merely militant, but rampant, in the city of the pilgrims; that the Unitarian churches were deserted; and that our Exclusive brethren had actually a majority of the congregations under their control, and were fast proselyting the Liberal part of the community to their cause.

That we may not be charged with overrating the boastings of the Orthodox on this point, we will quote a paragraph from the "Narrative of the state of religion within the bounds of the General Assembly of the Presbyterian church, and of corresponding churches during the last year." This Narrative was recently published, and is signed by Ezra Stiles Ely, the late Moderator and stated clerk of the General Assembly, notorious for his designs of establishing among us a National Church and an American Hierarchy.

"Our brethren of the General Association of Massachusetts, bring us good tidings of what the Lord has done for them, and what they are doing for the glory of his name. * * Within their bounds generally, and particularly in the city of Boston, evangelical truth, in its majesty, power and invincibility, is pulling down the *refuges of lies*, and conducting many to that foundation which neither earth nor hell can overturn."

Such is the veracious statement and civil language employed by the Great Exclusive Presbytery of Massachusetts to their brethren of the General Assembly. 'In Boston, evangelical truth,' by which they mean New-England Orthodoxy, which, by the way, is quite a different thing from Southern and Western Orthodoxy, 'is fast pulling down the *refuges of lies*,' by which phrase we suppose are intended the Unitarian churches and congregations.

It has been the common policy of petty political factions to exaggerate their numbers and magnify their triumphs. A small knot of partizans meets in the obscure inn of some obscure village, in a remote section of the country, and having members enough to fill the offices of Moderator, Clerk and Standing Committee, come forth with a string of flaming resolutions, resolutions so resolute that you would suppose they had been signed and backed by hosts and myriads. Disregarded and unnoticed as they are in the place where they originated, on being transplanted to a distant section of the country, they acquire importance and weight. They are greedily seized by the advocates of similar sentiments, and are represented as the united voice of the people in a county or a state.

Very much such a line of manœuvering has been pursued by the Orthodox leaders to swell their note of triumph, and to blind the eyes and stop the ears of the people to the progress of the truth. A system of boasting and exaggeration seems to be a prominent part of the modern Orthodox machinery. Look into their journals, and you will find in the the long detail which they give of revivals of religion, that a very considerable number have occurred at a very convenient distance. The Boston Recorder will tell you of wonderful excitements that have taken place in the prairies of the West. The Charleston Observer informs its wondering readers of the special showers of grace that have descended upon the forests of Maine; while the Western Recorder and New-York Observer, occupying more central positions, are full of intelligence from the extremities. Where too are all the wonderful Orthodox scenes of sudden awakenings and marvellous conversions laid? They are generally in a far-off region, at a distance that defies the exposure of exaggeration or invention. The Orthodox of the North furnish the Orthodox of the West with a periodical supply of cheering intelligence about the rapid progress of their sectarian views and operations; and their Southern brethren are not tardy in sending back a return cargo of the same commodities. The trade is a profitable one; the advantages are mutual; and it is not surprising, therefore, that it is carried on with alacrity and spirit.

It is by referring to this system of measures that we are able to explain the loud and boastful rejoicings that we see in far-off Orthodox prints, relative to the triumphs of Orthodoxy and the downfall of Unitarianism in the capital of New-England. It is a part of the system of manœuvres designed to affect public opinion throughout the country, where the real state of the facts is unknown and cannot be easily ascertained.

Nothing, of course, could be more delightful to an ear listening for the tale of Orthodox triumphs than the unexpected, incredible intelligence, that it was routing and rooting up Unitarianism in its strong-hold—confronting and conquering the lion in his den.

It is well known, that for some years past, a most vigorous and desperate attempt has been made by the Orthodox forces in this part of the country, to storm the citadel of American Unitarianism. To this end, their hosts have been marshalled, and concentrated on this spot, and their most experienced captains and redoubtable chieftains have been ordered hither from all parts of the land. Connecticut has been called her champion; Philadelphia has been persuaded to permit her man-at-arms to come up to the help of the few and feeble against the many and the mighty; and Andover, the Vatican of the North, has, by a special bull, despatched one of her stoutest polemics to the crusade against the heretics. New castles were required, of course, for the protection of these generals and their troops; and accordingly, as in days of yore, the substantial and zealous burghers were laid under contribution to erect these bulwarks for the faithful. These have at last been reared, at no small cost to the purses of the few individuals who own this valuable stock, and who, from all accounts and appearances, are in a fair way to hold it, there being very few who seem willing to relieve them of their encumbrance by taking shares in such unproductive capital. It is generally understood, that the new Orthodox churches at the North and South parts of the city are actually owned by a few individuals, who were the original proprietors of the buildings. The actual sale of the pews at auction being inconsiderable, the apparent sales, of course, were mere nominal and formal transfers, the property really remaining in the same hands as before. It is also well understood, that the pews in Green-street church are zealously urged upon purchasers on the most accommodating terms; and that there is not now, and never has been, any lack of pews for sale at the churches in Park-street and Essex-street.

This, we say, is the general impression and belief in this city, so far as our knowledge and experience extend, as to the prosperity of the new Orthodox societies. The Exclusives, it is true, have built new churches, and boasted of it, and sent out feeble colonies from feeble hives to fill them. But there was no *swarming*. It was merely a division of the old hives, a scattering of the old colonies, which were none too large or crowded before. The Orthodox have now more places of worship than formerly; but that their numbers have kept pace with their buildings, none of them, we suppose, will venture to assert. If we are rightly informed, of all their new churches, the Hanover-street is the only one which has a decent attendance, in point of numbers, of stated and regular worshippers. It should be remembered, too, that the most resolute and unwearied efforts have been made to fill these churches. No device has been left unemployed to decoy persons from the Unitarian societies into the new Orthodox sheep-fold. The general ill-success of these attempts evinces the strength of the Unitarian, and the weakness of the Orthodox cause in this city.

The actual state of Unitarianism in Boston will be the subject of a future article.

Tracts of the American Unitarian Association.

Before the American Unitarian Association engaged in the good work of furnishing at a cheap rate expositions and defences of the Unitarian faith, works of this character were rare and not easily obtained. We had, to be sure, Yates's admirable Vindication of Unitarianism, Worcester's Bible News, Emlyn's Humble Inquiry, Cogan's Letters on Hereditary Depravity, and other writings of a similar cast; but they were large, expensive and scarce, and consequently had not that wide and general circulation which they merited. Other smaller treatises, written among ourselves, whose titles we need not specify, were briefer and more cheap; but they labored under the defect of not being perfectly level and obvious to common minds. Written, as they were, by professed theologians, they seemed to imply and require in the reader a degree of familiarity with the general history and argument of the controversy, which none but those who had made it their particular study could be supposed to possess. They were admirably adapted to thinking, intelligent, well-informed minds; but were not sufficiently elementary for the ignorant and humble inquirer. Considering the persons for whom they were designed, they were perfect in their kind; calm, lucid, and logical. But to the mass of the people, to those who were asking "May we know what this new doctrine, whereof thou speakest, is?" they were not acceptable. They shot over their heads, instead of striking at their understandings and their hearts. Tracts of a different character were needed—certainly not less able or written by inferior minds—but more simple and urgent. We wanted a class of writings, which, deriving their arguments for Unitarian Christianity from the Bible, should shew its harmony with reason, should establish its authority by evidence so plain that every one could comprehend it, so close that no one could evade it, and withal set forth in language so persuasive, and in a manner so devout and fervent, that prejudice might be disarmed, and the favor

This, every one will allow, was a difficult and delicate task, not to be accomplished at once, nor at all but by patient and persevering effort. The Executive Committee of the American Unitarian Association viewed this subject in the same light that we do. Convinced of its importance and necessity, they set themselves resolutely at work to effect the object, and for three years have labored diligently in procuring to be written and circulated through the country, tracts of the nature we have described. Some opinion may be formed of their purpose and character, even by those who have not had the privilege of reading them, by merely glancing at their titles, which we subjoin.

TRACTS of the A. U. A.

No.	First Series. 12mo.	*Price.*
1.	The Faith once delivered to the Saints.	4 cts.
2.	One Hundred Scriptural Arguments for the Unitarian Faith,	2
3.	On Human Depravity. By Rev. Edmund Q. Sewall.	5
4.	Omniscience the Attribute of the Father only. By Rev. Joseph Hutton.	5
5.	On Religious Phraseology.	5
6.	A Letter on the Principles of the Missionary Enterprise.	5
7.	The Unitarian's Answer. By Rev. Orville Dewey.	6
8.	A Discourse on the Evidences of Revealed Religion. By W. E. Channing, D. D.	5
9.	Causes of the Progress of Liberal Christianity in New-England.	3
10.	Remarks on a Popular Error respecting the Lord's Supper. By Rev. F. W. P. Greenwood.	2
11.	Unitarianism Vindicated against the charge of not going far enough.	4
12.	A Dialogue on Providence, Faith, and Prayer.	4
13.	A Discourse on Being Born Again. By Mrs. Barbauld.	3
14.	On Experimental Religion.	4
15.	The Doctrine of Pronouns, applied to Christ's Testimony of Himself. By Rev. Noah Worcester, D. D.	5
16.	On Some Corruptions of Scripture.	5
17.	On Tests of True Religion.	4
18.	On the Evidence necessary to establish the Doctrine of the Trinity. By Rev. S. C. Thacher.	3
19.	The Apostle Paul a Unitarian.	5
	Second Series. 18mo.	
1.	Objections to Unitarian Christianity, considered.	2
2.	A Serious and Friendly Address to every one who is halting between two opinions, and is willing to have his doubts, fears and suspicions removed.	2
3.	One God and One Mediator.	2

It will be seen from this catalogue that there is a good variety in the subjects of the tracts. The prominent object, of course, was to vindicate and recommend the neglected doctrine of the undivided, uncompounded Unity of God; and accordingly we find a good proportion of the tracts bearing directly on this point. Others are designed to relieve the moral character of God from the unjust reproaches cast upon it by the Calvinistic theology; and others, again, are on the important topic of man's nature, and moral condition. It will be seen too, that the evidences of our common faith, the criticism of the New-Testament, the ordinances of the gospel, the tests and nature of true religion, have not been overlooked in the judicious and comprehensive plan of the Committee. The tracts generally are of a high character, and in point of talent and execution may challenge a comparison with any similar series of theological tracts ever published.

But it is not sufficient for us to approve the labors of the Executive Committee; we must second and support them. We must co-operate with them by purchasing their tracts and disseminating them over the whole face of the land. Immense good may be done in this way for the cause of Christian truth at a very trifling expense. As yet we have not ministers enough to send abroad as the living teachers of the word to those who are ignorant thereof. But these little, silent, unpretending messengers of truth we may despatch to the remotest parts of our country; we can send them into every village and family, to enlighten their minds, to remove their prejudices and to gladden their hearts. And it is our solemn and bounden duty so to do. It behoves us to "be ready to distribute, willing to communicate," of the good word of faith that we believe was "once delivered to the saints," "the very truth as it is in Jesus." We call then upon every individual who reads this paper, to lend his aid to this good work. Let him become a member of the Association. Let him have one copy of these tracts constantly by him for the use of himself and family. Let him have another copy for lending; and a number of the plainest and best for gratuitous distribution. Does he hear of an individual who is in doubt, and who is asking for the truth; let him put one of these tracts into his hand, such for instance as No. 1 or 17 of the first series, or No. 2, of the second. Does he hear an individual decrying the Unitarian faith, apparently from ignorance of its character; let him put into his hands No. 2 or 7 of the ond. Is he about to set out on a journey, let him not think of starting without having some of these tracts with him, to dispose of as favorable opportunities may present—not impertinently, and ostentatiously, but with all Christian prudence and discretion. We know by experience that great good may be done in this way at a small cost. The tracts of the second series, and Nos. 2, 3, 7 and 19, of the first, will be found particularly valuable for this purpose.

We ought to mention that besides the above tracts, the Executive Committee of the A. U. A. have published two Annual Reports, and five Reports, of the Missionary employed by them in this city. These will be found very interesting and instructive.

NEW PUBLICATIONS.

Hurlbut's Presumptive Arguments in favor of Unitarianism.

If this tract be a just specimen of the intelligence and zeal of the Unitarian Society in Charleston, S. C. of which the author is a member, it augurs well of the state of religion among them. It is a sound and luminous exposition of the probabilities in favor of the Unitarian doctrine, written with considerable power, and in some passages with peculiar beauty. We wish we could oftener meet with efforts of this kind, from eminent men in civil life. It is certainly a matter of regret, that theology, as a science, should receive so little attention from intelligent laymen. The great success that has attended the labors of the few who have ventured to enter this field, makes us heartily desirous that their number should be increased. Mr. Hurlbut then will be sure of a cordial welcome at our hands, whenever he inclines to turn aside from ordinary pursuits and enter the spiritual vineyard.

The pamphlet, which he has now given us, does credit to his intellect and his feelings. It is precisely what we should expect from a sensible man, writing on a subject which he understands, and which fills his heart. His object is not to advance any new arguments to demonstrate the truth of Unitarian Christianity. He by no means undertakes to exhaust the subject, by a collection and exhibition of proofs from reason and Scripture. Of course, a reader unacquainted with the controversy, would require something more than is here presented, to settle his mind. Mr. Hurlbut endeavors to excite the attention of those who are strangers to the doctrine, by a plain statement of certain considerations, which evince its antecedent probability. Men, when they first hear of Unitarianism, in parts of our country, where its blessed influence has not been enjoyed, shrink from it, as if it were something strange, or monstrous, or impious. They reject it, with a vague feeling of alarm, without examination. But our author would expostulate with them. "Not so fast, my good friends. Look a little into this thing, and you may think differently. Find out what our doctrine is and the grounds upon which it is defended, and you may regret that you ever opposed it."

The considerations, which Mr. H. presents as presumptive arguments, that the Unitarian doctrine *may be* true, before it is actually proved to be true, are the following. 1. It harmonizes with the voice of external nature. It coincides with the conclusions, to which an intelligent and impartial observer of the *works of God* would naturally come concerning the divine character. 2. Its representations of the *moral character of God* accord with the dictates of nature and reason. 3. It harmonizes with fact and experience, in its views of the nature and condition of man. 4. There is nothing exclusive in its spirit. It permits and requires us to exercise charity towards Christians of every name: to regard all as brethren, who bear the name of Christ, however widely their speculations may differ from ours. 5. It permits and inculcates the exercise of our reasoning powers, on a subject of all others the most worthy to employ them. 6. A presumptive argument in its favor arises from the simplicity of the faith which it requires, as essential to the Christian character.

These several points, Mr. Hurlbut illustrates with great strength and felicity. We think no candid man, of whatever religious sect, can follow his reasoning, without receiving an impression in favor of the cause which he defends. If such a reader should not be convinced of the truth of the Unitarian doctrine, his prejudices, at least, would be diminished. He would pause, and reflect seriously and anxiously, before he could permit himself to condemn a system of this character, as contrary to the Bible and hostile to piety. We recommend this little book to our Trinitarian friends, especially to that increasing class among them, who, disatisfied with the exclusive spirit of the system, begin to feel strong misgivings

We are pleased with the tone of manly but modest confidence, with which Mr. H. predicts the prevalence of the truth. He understands the character of his cause too well, to boast; and its strength too well, to distrust. We quote as a favorable specimen of his manner of writing, the closing paragraphs, in which he expresses, his assurance of the triumphs of a pure faith.

"We anticipate the general prevalence of more rational views of God and man, and of their mutual relations, than have hitherto obtained. We anticipate this from our confidence in the divine goodness, and in the progressive nature of the human mind. And this anticipation we would not relinquish, even though our eyes, in surveying the moral horizon, could discern no glimmerings of a brighter morning about to dawn upon the world. But it is not so with us. The day star of hope has already arisen. We are cheered by the signs of the times. The spirit of inquiry is abroad—a spirit free and masterless as the mountain breeze. Its course will not be permanently checked. The reign of mysticism, of spiritual usurpation, and dogmatical imposition is passing away. Men are beginning to think and examine for themselves, and to make religion, both in theory and practice, a matter of personal concern. The present is, to a remarkable degree, an age of bold yet cautious speculation—cautious, because well informed—for rashness is allied to ignorance. It is an age of practical, business like, common-sense philosophy. There is a tendency in the public mind to bring every-thing to the test of rigid scrutiny. Whatever principles in science, politics, morals, or religion, will not bear this test, will be sure to be rejected. The man who perceives not this tendency in the public mind of the present age, is blind; and equally blind is he who sees not its inevitable result.

The popular systems, both of government and religion, are fast becoming obsolete; the world has outgrown them; and they will soon be cast off. Men will have a more rational system, or they will *have none*. Of the latter, we trust, *there is no danger*. The present is decidedly, and remarkably, a religious age. We do not believe there has been a time since the introduction of Christianity, when the sense of religious obligation, and the conviction of its essential importance to the well being of man, was so general, and so deep, as at present. The reign of scepticism and irreligion has passed away. This spirit has sown its seed, and reaped its harvest—the wind, and the whirlwind. The world is satisfied with the experiment; and will hardly be induced to repeat it. Reason has returned to its natural alliance with piety and devotional feeling: an alliance, which, for the benefit of both parties, we trust will never be dissolved.

On these grounds rests our confidence in the final triumph of rational Christianity. A thick cloud, we are aware, has long rested on the religious world; but we behold the bow of promise spreading its beautiful arch athwart the dark surface, and brightening as it expands. We see the "*lifting*" of the mists, even from those tracts where they have hovered longest and gathered thickest. Bright breezes, we doubt not, will soon spring up, and the dark masses roll away forever."

PARAGRAPHS.

Oaths. Selden, in his Table Talk, says, Now, oaths are so frequent, they should be taken like pills, swallowed whole. If you chew them you will find them bitter. If you think what you swear, it will hardly go down.

Prescription. In many cases an unaccountable tyranny has for many ages compelled learned men to employ their whole skill and abilities, not in getting a right understanding of things, but in defending implicitly what ignorant, unlearned and designing men have decided for them before.

Bishops. The Bishops, (*Episcopoi*) by their very office, are supposed to be overseers or guardians of the people's virtue. This was the design of their institution. But, for some ages, they have, (especially in the Church of Rome,) looked upon themselves, and desired that others should look upon them, as guardians of certain *metaphysical, unintelligible doctrines*, which have no relation to the people's happiness. Where Bishops employ themselves in the first design, they cannot have too much power; where, in the latter, they cannot have too little.

A Corrupt Medium. The light of the gospel came to us through the medium of the Church of Rome. That Church was grossly corrupted when they sent their missionaries to England, about the year 600, to bring this nation into their communion; and became more and more corrupt every day, by their avarice, superstition and tyranny, as they sent others from that blessed nursery. So that we need not wonder that light, coming through such a gross, corrupted medium, should be so far refracted from its strait direction, as to make us see religion in points where it is not, and should make us quite lose sight of it, where it really is.

Revelation. Happy would it have been for the world, if men had rested in their inquiries about religion where God rested in his revelation of it.

Force. Ever since force and temporal punishment have been used to propagate notions, they have been ten times, I may say ten thousand times, used to propagate falsehood for since they have been used to propagate truth.

Timidity. It *is* a most miserable slavery to submit to what you disapprove, and give up a truth for no other reason, but because you had not fortitude enough to support you *in* asserting it.

The Divine Approbation. Let a Man studiously labor to cultivate and improve his abilities in the eye of his Maker, and with the prospect of his approbation. Let him entirely reflect on the infinite value of that approbation; and the highest encomiums that man can bestow, will vanish into nothing, at the comparison. When we live in this manner, we find that we live for a great and glorious end.

Truth. Only the clear and steady light of truth can guide men to virtue. The doctrines which are dark and uncertain, can only lead men to darkness and uncertainty.

The Mob. There is a high mob as well as a low, that is, a people who do not think for themselves, but are *led* by others.

Singularity. It has been said that if a man entertains peculiar notions contrary to the received opinions, he would act wisely to keep them to himself. But the admitting of this principle will suppress truth rather than error; would have prevented the propagation of Christianity at first, and the reformation of latter years.

Fools. What harm is it to us, if fools condemn us? They have always, from the beginning of the world, exclaimed most against those who would do them the greatest good.

False Prudence. Some prudent people are so cautious of giving offence, that rather than do it, they suffer even known errors to be retained and will not admit of any alteration in them. But to whom would they give offence? To the ignorant, the superstitious, and the bigots. So that by retaining these errors they give encouragement to this sort of people; and give offence to God, to truth, and to reasonable men.

Orthodoxy. The clergy of the church of Rome subscribe to 24 articles of religion The clergy of the church of England, as more orthodox, subcribe to 39.

Infallibility. It is observed by witty men that the difference between the church of Rome and the church of England is this, that the former cannot err; and the latter is always in the right.

Nature and Scripture. All divinity is comprehended in two books, the book of nature and the book of scripture. A divine should only be employed in consulting and explaining these: and if as much pains were taken to clear up what is obscure in these two books, as there is taken to darken what is clear, so much light would soon shine out, as to make us see, that all things in the word, as well as the works, of God are very good.

Religious Disputes. The disputes amongst Christians, concerning the doctrines of their religion, are every whit as ridiculous as those which happened some time ago amongst the patients in a certain hospital. The attending physician, who was a very eminent man in his profession, went amongst them, and prescribed according to their several cases. As soon as he was gone out, a dispute was raised by one of them about the color of the doctor's hair. Another asked what his coat was made of. Then they began to inquire concerning his country and his ancestors. There was no end of these disputes, as several champions took several parts in them. Others then started questions concerning the phials which contained their medicines, some alledging they were glass, others chrystal, and others something else. Till at last they were seized with such a madness of wrangling, that from words they fell to blows, which soon occasioned so much confusion, bloodshed and outcries amongst them, that an officer of the house rushing in, and perceiving the cause of this fracas, cried out to them aloud, O ye simpletons, leave off these idle disputes, and be content in taking the medicines prescribed to you. This outrage, instead of curing, will effectually destroy you all. But what was the consequence? Instead of listening to this wholesome advice, their utmost rage was raised against him that gave it, they attack him as their common enemy, and he hardly escaped out of the door with his life.

Truth. Socrates's maxim was, that no man is to be regarded before the truth.

ORIGINAL COMMUNICATIONS.

We insert with pleasure the following letter received a few days since. We greet the friends of Elias Hicks, as our friends and brothers.

Friend Reed,—

We are becoming every day more interested in thy excellent papers and tracts advocating Unitarian sentiments. We are ardent for *this* truth. We take great interest in such tracts as 'Objections to Unitarian Christianity considered'—a sermon on 'Denying the Lord Jesus,'—and in 'Brooks's Daily Monitor.' This last book is just out, and we think it will be extremely useful. This gentleman has done much for pure religion. Greenwood's 'Lives of the Apostles' is a delightful work. I pray God to help thee in thy good labors, and to bless the cause of enlightened Orthodoxy, which I call pure Unitarianism.

Thy hearty well wisher,—
A Hicksite Friend.

New-York, June 29, 1828.

For the Christian Register.

Mr. Editor,—

About twelve years ago, I was travelling in the country with a young Calvinist. He had a bundle of tracts; and on being asked what they were, he replied,—"A choice drop of honey from the rock Christ." It was a cold, winter morning, before light.—So it was no time to read, nor see the tract.—But I remembered its name; and this morning, while looking over some old pamphlets which had lately come into my possession, I found this same tract, which I have read with much interest. It was published in 1803, and had then passed through fifty editions in England. Those who dislike the smooth preaching of Unitarians, will, no doubt, relish this choice drop of honey. The fact, that it had gone through so many editions is an indication of the taste of multitudes.

I do not question the piety of the author. No doubt he meant to exalt Christ, and bring sinners to him. But I think, he gives wrong views and impressions. Whether this strain of preaching be called smooth or hard, it does not seem to be the most favorable to the reformation of the sinner, nor to the growth in grace of the saint. Take such sentences as these.

"Look over thy soul daily, and ask, where is the blood of Christ to be seen upon my soul? What righteousness is it that I stand upon to be saved? Have I got off all my self-righteousness? Many eminent professors have come at length to cry out in the sight of the ruin of all their duties, 'Undone! to all eternity!' Consider the greatest sins may be hid under the greatest duties and the greatest terrors. See the wound that sin hath made in thy soul be perfectly cured by the blood of Christ; not skinned over with duties, humblings, enlargements, &c. Healing from duty, and not from Christ, is the most desperate disease. *Believing* is the most wonderful thing in the world. When thou believest and comest to Christ, thou must leave behind thee thine own righteousness, and bring nothing but thy sin. It is the hardest thing in the world to take Christ alone for righteousness. To believing, there must go a clear conviction of sin, and the merits of the blood of Christ, and of Christ's willingness to save upon this consideration merely, that thou art a sinner—things all harder than to make a world. When Satan chargeth sin upon the conscience, then, for the soul to charge it upon Christ, that is gospel-like—that is to make him Christ. He serves for that use. Where guilt is raised up, take heed of getting it allayed any way but by Christ's blood, for that will tend to hardening; make Christ thy peace, not thy duties, thy tears, &c. Christ thy righteousness, not thy graces, &c. Thou mayest destroy Christ by duties as well as by sins. Put Christ upon it; if thou wilt do any thing thyself, as to satisfaction for sin, thou renouncest Christ the righteous, who was made sin for thee. If thou findest thou canst not believe, remember, 'tis Christ's work to make thee believe; put him upon it: he works to will and to do of his good pleasure. The greatest sinner did never pass the grace of Christ. Whatsoever Satan or conscience say, do not conclude against thyself—Christ shall have the last word. Look not upon sin, but look upon Christ first. Look more at justification than sanctification. When we come to God, we must bring nothing but Christ with us. Any ingredients, or any previous qualifications of our own, will poison and corrupt faith. He that builds upon duties, graces, &c. knows not the merits of Christ. This makes believing so hard, so far above nature; if thou believest, thou must every day renounce, as dung and dross, thy privileges, thy obedience, thy baptism, thy sanctification, thy duties, thy graces, thy tears, thy meltings, thy humblings, and nothing but Christ must be held up. Christ hath drank the bitterest of the cup, and left the sweet: the condemnation is out; *Christ drank up all the Father's wrath at one draught*, and nothing but salvation is left for thee. Be as much afraid of taking comfort from duties as from sins. Tremble at duties and gifts. It was the saying of a great saint, he was more "afraid of his duties than his sins;" the one often made him proud, the other always made him humble."

These are a few grains of the "choice drop of honey." These are detached sentences, and, if read in their proper places, to an enlightened mind they would, (some of them certainly) convey a better meaning. But the book is often read by the ignorant and visionary, who will greedily catch at these things which are so frequent and prominent; and will overlook or underrate what is so cast into the shade and back-ground. Such views of the gospel, of Christ, and of salvation, as are here given, no doubt, must be very pleasing to him who loves to continue in sin, but wishes to secure heaven; but they must be loathsome and shocking to one who has really put on Christ. I know, that the gospel frequently reminds us of our entire dependance on divine grace and mercy, and tells us to ask the Father for these blessings in the name of Christ. But we are told with equal plainness who is the real lover, friend and follower of Christ. We are told to 'bring forth fruits meet for repentance;' 'not to be weary in well doing;' 'to be sober;' 'to be courteous'—that an inactive faith is dead; that a well-grounded hope is a purifying hope; that a reasonable and religious joy springs from the testimony of conscience; that the justified man is a *doer* of the word. Hearing, feeling and believing are not sufficient. The righteous man of the gospel is a *doer* of righteousness. 'Without charity we are nothing.'—'This is a faithful saying; and these things I will that thou affirm constantly, that they, which have believed in God might be careful to maintain good works.'

Let those who say so much about the merits, the atoning blood, and the righteousness of Christ, and of justifying faith,—and who often speak so imprudently of morals and of personal righteousness; let them be admonished in the words of an old divine, that '*Christ's robe of righteousness was not made to clothe a filthy back*'—and that

'Faith must obey our Father's will,
As well *as trust his* grace—'

'Nor would he send his son to be
The minister of sin.' J. F.

LITERARY.

The Juvenile Miscellany. The above is the title of a periodical to which our readers are aware we have been often indebted for well written sentimental or historical articles, intended for the youthful mind that has already made some proficiency in knowledge. The editor is the accomplished Miss Francis, who stands prominent among the living witnesses that editorial talent, in this city at least, is not confined to one sex only. Although not professedly a religious publication, this periodical contains much that is calculated to exert a highly moral and religious influence on the mind,—and we have no disposition to say, after a perusal of the whole series, that it contains any thing which is not necessary to be known and understood by the young. The historical and biographical epitomes are excellent. It is neatly printed once in two months at the press of Messrs. Putnam & Hunt, 362, Washington-street—price two dollars for six numbers.
Zion's Herald.

Helen and Maria. We do not know to what author we are indebted for our children's book with the above title; it is certainly one of the best written, most interesting, and may be one of the most useful little stories to be met with in the circle of juvenile literature. The plan of the story is to illustrate in what manner a selfish, peevish, indulged, spoiled little Miss, is reclaimed, and her temper mollified into kindness and goodness, by sickness and the gentle and virtuous influence of the society of a companion of a better disposition and a more disciplined mind. The unity and concentration of incidents, and pathos of this little work, mark it as the production of a superior and accomplished mind, successfully employed in a task well worthy of such a mind. *Bulletin.*

Gems in the Mine, or Traits and Habits of Childhood, in verse.—By Mary Elliot. This is a collection of short stories, and lessons in simple verse for the amusement and instruction of children. It is neatly printed, and is ornamented with neat engravings, both branches of the work being executed by Messrs. F. & J. Andrews, of Lancaster, in this state.

RELIGIOUS INTELLIGENCE.

Religious Tolerance. A remarkable instance of religious tolerance was exemplified a few days ago, at a small German town contiguous to the French frontier. Two masons having fallen from the roof of a house, were killed on the spot. One of them was a Catholic, and the other a Protestant. They were both buried together, the Catholic and Protestant Clergy attending, with many members of their respective flocks, and all assisting successively at the service performed according to the rites of the one and the other Church. There is a spirit, manifested in these funeral rites which is an honor to both the parties in question. *Noah.*

SUMMARY.

Latest from Europe. By the ship Charles Drew, Capt. Killey, which arrived on Thursday night from Liverpool, the London Morning Advertiser of May 28 was received, which gives the following intelligence.

Mr. Huskisson, Mr. W. Lamb, and Lord Palmerston, *have resigned.*

Mr. Charles Grant, who has tendered his resignation, persists in it. Earl Dudley also adheres to his determination to resign.

The Ministry, which was constructed on the ruins of the Canning Cabinet, is broken to pieces; and the Duke of Wellington has again to commence the laborious task of constructing a new Cabinet almost without materials.

Toryism is at a low ebb.—The liberal part of the Cabinet has retired. A Tory Cabinet is, however, to be attempted. But it cannot endure. It will possess no talent—and talent was never more necessary.

It will have no sufficient leader in the H. of Commons.

The public conceive such a Ministry cannot stand against Opposition, and a dissolution of Parliament is spoken of.

The liberalists would have a decided majority in a new house.

Mr. Peel, Mr. Herries and Mr. Goulburn will remain in the Ministry.

We believe no final arrangement has been made of successors to those who have withdrawn. Mr. F. Lewis, Lord Aberdeen, Sir George Murray, and Mr. Colcraft have been mentioned.

Parliament is expected to sit till July. It is not thought the Budget can be brought forward till June.

The people in London are much agitated by the crumbling of the Admistration.

It is not believed the public knows the real causes of the resignations.

The King gave a Grand Ball on the night of the 26th of May. It seems to be hinted that he discovers an indifference to public affairs.

The Russian army occupied Moldavia on the 7th of May, and was advancing with great rapidity on Wallachia.

There had been a report that Turkey had manifested a dispoition to submit to Russian terms; but this report was soon reversed, and she determines to resist.

Trumpet and Universalist Magazine.—The first number of a weekly paper, with the above title, was published in this city on the 5th inst.

Harvard University. The assignment of Bowdoin prizes to English Dissertations, for the present year, is as follows:—To Charles Chauncey Emerson, Boston, of the senior class, a first prize. To Thomas Bailey Fox, Dorchester, of the senior class, a first prize. To William Gray Swett, Boston, of the senior class, a second prize. To Chandler Robbins, Roxbury, of the junior class, a second prize.

Athenæum Gallery. This interesting and popular Exhibition closed last evening. The season tickets sold amounted to 5133. The entire receipts of the season to over $3800. The expenses have been short of $1000. The receipts of the two last years, we learn, remain unexpended; but will be, in part, appropriated to the purchase of some of the most valuable of the paintings exhibited; and in other objects for the encouragement of the fine arts. *Cent.*

Theatres.—Bishop Dubois, in relation to an advertisement in the New York Daily Advertiser concerning St. John's Church in Newark, N. Y. declares in a letter, that the proposed design, of collecting funds for the building of that church, by means of a theatrical exhibition, is "a scandalour connection of the sacred with the profane." The proposition was made to him and his Vicar General by the therein named trustees, and was "rejected with indignation." He protests against it, "as a scandalous abuse of the trust reposed in said trustees," and entreats Catholics not to countenance it: for if money so raised shall be applied to that purpose, he will never consent to the church being used for the purposes of worship.

Fatal Rencontre.—The Little Rock Gazette of the 1st June, states, that on the preceding Saturevening, Gen. Edmund Hogan, and Andrew Scott, Esq. late Judge of the Superior Court of Arkansas Territory, with a number of others, met at the store of Wilson & Stewart, all apparently in good humor, after returning from the execution of Strickland. After a while, the conversation of Hogan & Scott turned upon the election in which they had been competitors for a seat in the Legislature. At length warm words ensued, and Judge Scott called Gen. Hogan a liar. This reply was followed by a blow from H. which felled S. to the floor, who, in rising, drew the spear from his cane and gave H. four stabs in the breast and sides; three of which were mortal. Hogan walked to the door, commenced vomiting blood, and was a corpse in less than ten minutes.

Gen. Hogan was a native of Georgia, and was a member of the Legislature of Arkansas, at the time of his death.

Melancholy Accident. We learn from the Salem Register of this morning, that a most lamentable and disastrous accident occurred at Portsmouth on Monday last. About 4 o'clock, P. M. as John Orde Creighton, Esq. of the United States Navy, Commander of the Navy Yard, at Portsmouth, and Mr. Nathaniel Lyde, Purser on that station, were riding in a gig, with two horses, through one of the principal streets, the horses took fright, and dashing the gig against a pump, threw both the gentlemen out with great violence, bruising them in a dreadful manner. Mr. Lyde expired about 12 o'clock the same night. Captain Creighton was much injured, by wounds in his head, the dislocation of his shoulder, &c. but we have not learnt whether he is considered in a dangerous state. *Bulletin.*

"*The Universal Yankee Nation.*" This designation is well merited by the enterprize and perseverance, which mark the New-England character. Of this we find new evidence in our intelligence from Valparaiso. That city is estimated to contain twenty thousand inhabitants, and is the seat of Provincial government. For this Republican city, one small newspaper, the "*Mercurio de Valparaiso*," is sufficient to supply all the political wants of the people; and this is owned, by an enterprising member of the "Universal Yankee Nation." It is published semi-weekly, on common sized *foolscap sheet*, for which subscribers pay the moderate tribute of *twelve dollars per annum.* Mr. Thomas G. Wells, senior partner in the establishment which publishes this paper, is a native of Hopkinton, N. H.; a few years ago he printed the *Christian Register*, in *Boston.* *Concord paper.*

Boston and Hudson river Rail Road. Mr. Baldwin, the Engineer for the western railway, and Mr. Makepeace, one of the Directors, are now engaged in extending the survey which ascends the Westfield river, to the Hoosac river, and along that river to the boundary line of the state of New York. It is understood that the part of this route to Troy, which lies within the state of New York, will be surveyed by direction of the commisssioners appointed by the government of New York. Messrs. Baldwin and Makepeace, accompanied by many gentlemen in that part of the country, have spent much time in exploring the country between Northampton and the Hoosac river, with the view of ascertaining the most practicable route over those highlands.
B. D. Adv.

At the monthly regular meeting of the *Franklin Typographical Society*, held July 5th, the following Preamble and Resolutions were unanimously adopted:

Whereas an article was published in the Boston Recorder of June 27th, accusing the Journeymen Printers of this city, as a body, of the vice of Intemperance,—which charge, if suffered to pass without notice or reprobation, might induce the belief of its truth in the minds of those who are unacquainted with the Printers of this city; and consequently deprive a valuable class of citizens of that rank and standing in the community to which they are justly entitled:—Therefore,

Resolved, That we view with great regret and sorrow the harsh and uncandid spirit manifested in the article above alluded to; believing, as we do, that it contains charges which cannot be substantiated, and insinuations entirely unworthy of those who profess to be followers and champions of that religion, the fundamental principles of which teach humility, and enjoin a strict adherence to truth.

Resolved, That the resent attempt of the Editors of the Boston Recorder to injure the reputation of the Printers of Boston, by their illiberal, unjust, and unfounded accusations, is deserving of the severest censure; and that the propensity to calumniate and vilify, exhibited by them, cannot be too strongly reprehended.

Resolved, That the foregoing be published in the Boston papers.

MARRIAGES.

In this city, Mr. William T. Cutter to Miss Francis Maria Bird; Mr. John R. Jacobs to Miss Hannah Eliza M. Lane; Mr. William R. Young, to Mrs. Mary Goodspeed Tobey; Mr. Samuel Myrick to Miss Sarah Tileston; Mr. Timothy S. Lyndon to Miss Susan Pinkham.

In Salem, Mr. Joseph Joy, jun. to Miss Catharine Simonds; Capt. Abner Goodhue to Miss Lucy Q. Luscomb; Mr. Charles C. Symmes to Miss Mary Ann Bundley; Mr. Ephraim Felt 3d to Miss Lucy Beadle; Mr. Nathaniel A. Miller to Miss Elizabeth Valpey; Mr. Josiah Bacon to Miss Obiah Morse.

DEATHS.

In this city, on Monday last, Henry Hill, Esq. aged XCII. The decease of this excellent man, even at an extremely advanced age, leaves a void in society, and is deeply regretted by very extensive circles of friends and relatives. He graduated at Harvard University in 1756. On the College catalogue there are but two survivors prior to his name, the venerable Dr. Holyoke, of Salem, now in his 100th year, who graduated in 1746, ten years before Mr. Hill, and Dr. Nathaniel Lothrop, of Plymouth, a classmate of Mr. H.

Mr. John Elliot, a native of England; Mr. Nathaniel Hopkins, aged 27 years; Mr. Peter Kelly, aged 33; Mrs. Eliza Marshall, 52; Deborah Wentworth, 50; Sally Grant, 29; Robert Graham, 29; Ruth Bell, 24; John Whitney, 43. Mr. Lawrence Drohan, aged 32.—Louisa Goddard, aged 14 months, infant daughter of Samuel May, Esq.

In Salem, Mrs. Elizabeth Warner, aged 41; Joshua Webb, 54. Mr. John Ropes, Esq. aged 65.

In Keene, N. H. Mr. Wm. Lamson, aged 64. He has bequeathed 1500 dollars towards the erection of a house of public worship for the Rev. Mr. Sullivan's Society.

In Philadelphia, Mary Ann, eldest child of Rev. Wm. H. Furness, aged 21 months.

Drowned—In Boston harbor, on Wednesday, Mr. William M'Candlish, Jr. a native of England, aged about 30.

At Sea, June 8, (2 days out from Havana) suddenly, of spasm, Capt. Samuel Endicott, of Salem, aged 36, master of brig Barbara.

PRESUMPTIVE ARGUMENTS in favor of UNITARIANISM.

BOWLES & DEARBORN have just published, "*Presumptive Arguments in favor of Unitarianism*"—by M. L. Hurlbut. Price 12 1-2 cts.
July 12, 3t.

UNITARIAN ADVOCATE.

THIS day published, by Bowles & Dearborn, "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* Vol. 2. No. 1. for July 1828.

CONTENTS.

Miscellany. Some Errors respecting the Method of Pardon. A Painful Dilemma. Seriousness in Religion. A Fallacy Exposed. Poetry. The Disobedient Inexcusable. A Letter on Some Orthodox Assertions. Family Devotion. Selections from the Scriptures. Mr. Francis' Discourse. Sonnet. Biblical Illustrations. Obituary.
July 12 3t

ERRORS in EDUCATION.

A DISCOURSE delivered at the Anniversary of the *Derby Academy* in Hingham, May 21, 1828. By Convers Francis, Minister of the Congregational Church in Watertown. Just published by BOWLES & DEARBORN, 72, Washington-st.
July 12. 3t.

LIBERAL PREACHER—No. 1. Vol. II.

JUST published by *Bowles & Dearborn*, 72 Washington st. the LIBERAL PREACHER, for July. Sermon by Rev. John Pierpont.
July 12. 3t.

CHRISTIAN TEACHER'S MANUAL.

JUST published by BOWLES & DEARBORN, 72 Washington-street,—*The Christian Teacher's Manual*; designed for families and Sunday Schools. Vol. I. No. 3.
July 12. 3t.

JUVENILE MISCELLANY.

JUST published by PUTNAM & HUNT, and may be obtained at the Bookstores of MARSH & CAPEN, 362, Washington-street, and WAIT, GREENE & CO. 13, Court-street,

The Juvenile Miscellany, No. 3, Vol. 4, for July, 1828, embellished with Engravings.

CONTENTS.

The Little Wool Merchant. The Complaint of the Rose. Vacations and Amusements. The Affectionate Brother. George Pendleton. Scripture Illustrations. The Little Sisters. The Orphans. Logogriph. Tale Bearers. Food of Animals. Key to Conundrums. The Present. Answer to Riddle. Enigma. The Velocipede. Answer to Guess Whom. Conundrums. Enigma. Paper and Printing. Disobedience.
3t. July 12.

FAITHFUL LITTLE GIRL.

MUNROE & FRANCIS have recently published, two new and interesting books for Juvenile Readers, namely,

The Faithful Little Girl; an original tale.

Eugene and Lolotte, or the young French Emigrants; a tale from Madam de Genlis, translated by a lady of Philadelphia.

MUNROE & FRANCIS have an extensive collection of Books for Juvenile Libraries, which they are constantly replenishing with the various publications of the Day. 3t. July 12.

POETRY.

THE EXILE AT REST.

[By Rev. John Pierpont.]

His falchion flash'd along the Nile;
His hosts he led through Alpine snows;
O'er Moscow's towers that blaz'd the while,
His eagle flag unfurl'd—and froze.

Here sleeps he now alone!—not one
Of all the kings whose crowns he gave,
Bends o'er the dust,—nor wife nor son
Has ever seen or sought his grave.

Behind this sea-girt rock, the star
That led him on from crown to crown,
Has sunk;—and nations from afar
Gaz'd as it faded and went down.

High is his couch;—the ocean flood
Far, far below, by storm is curl'd:
As round him heav'd, while high he stood,
A stormy and unstable world.

Alone he sleeps!—the mountain cloud,
That night hangs round him and the breath
Of morning scatters, is the shroud
That wraps the conqueror's clay in death.

Pause here! the far-off world at last
Breathes free; the hand that shook its thrones,
And to the earth its mitres cast,
Lies powerless now beneath these stones.

Hark! comes there, from the pyramids,
And from Siberian wastes of snow,
And Europe's hills, a voice that bids
The world he awed to mourn him?—No;

The only, the perpetual dirge
That's heard here, is the sea-bird's cry—
The mournful murmur of the surge—
The cloud's deep voice—the wind's low sigh.

MISCELLANY.

Superstition.

The following extract from the autobiography of William Lilly, a noted astrologer in the times of the two Charleses and the Commonwealth, furnishes an amusing instance of the superstitious practices which prevailed so late as that period, and of the ease with which an impudent mountebank might deceive sensible men.

Two accidents happened to me in that year [1634] something memorable.

David Ramsey, his majesty's clock maker, had been informed, that there was a great quantity of treasure buried in the cloister of Westminster-abbey; he acquaints dean Williams therewith, who was also then bishop of Lincoln; the dean gave him liberty to search after it, with this proviso, that if any was discovered, his church should have a share of it. Davy Ramsey finds out one John Scott, who pretended the use of the mosaical rods, to assist him herein: I was desired to join with him, unto which I consented. One winter's night, Davy Ramsey, with several gentlemen, myself, and Scott, entered the cloisters; we played the hazel-rod round about the cloister; upon the west side of the cloisters the rods turned one over another, an argument that the treasure was there. The laborers digged at least six foot deep, and then we met with a coffin; but in regard it was not heavy, we did not open, which we afterwards much repented. From the cloisters we went into the abbey church, where, upon a sudden, (there being no wind when we began) so fierce, so high, so blustering and loud a wind did rise, that we verily believed the west-end of the church would have fallen upon us; our rods would not move at all; the candles and torches, all but one, were extinguished, or burned very dimly.* John Scott, my partner, was amazed, looked pale, knew not what to think or do, until I gave directions and command to dismiss the demons; which when done, all was quiet again, and each man returned unto his lodging late, about twelve o'clock at night; I could never since be induced to join with any in such-like actions.

The true miscarriage of the business, was by reason of so many people being present at the operation; for there was about thirty, some laughing, others deriding us; so that if we had not dismissed the demons, I believe most part of the abbey church had been blown down; secrecy and intelligent operators, with a strong confidence and knowledge of what they are doing, are best for this work.

* Davy Ramsey brought an half quartern sack to put the treasure in.

New England.

At the dinner lately given to Mr. Webster, Mr. Everett made a speech, from which the following has been given as a quotation in some of the papers.

"Private business, on my late return from Washington, led me across the State of Connecticut, from New Haven to the northern line, thence up the right bank to Springfield and Northampton, and homeward through the intervening counties of Worcester and my own Middlesex. There is on earth no land like New England. You and I, Mr. President, have traversed in company some of the fairest portions of the old world. I appeal to you that I speak the truth. If the face of the globe contains a spot, on which the marks and vestiges of a better population are found; on which more monuments have been reared to the social and moral virtues; on which more is doing for the well being of the great mass of the community; where a community is gathered of which one had rather be a member or a servant; where he would prefer to live, and dying, leave his children,—I know not that spot—I wish not to know it."

This is prettily said, and we are willing with all our hearts to hear New England praised as she ought to be. We cannot help thinking, however, that to judge from their conduct, all Mr. Everett's countrymen are not of the same opinion with himself. Whatever may be their success in finding a better spot than New England, it is evident that multitudes of them "wish" to find it, and that they wander over the whole territory of the U. States, whether inhabited, or uninhabited in search of it. No human being, if we except the Tartar, the Arab, and other Nomadic tribes, is so restless and unsettled in his disposition, as the New Englander. None abandon with less reluctance the place of their birth and the sepulchres of their fathers. Go where you will, in every village in the Union, you find New Englanders. They constitute a large proportion of the inhabitants of this city—they have made another New England of Ohio. They have spread themselves along the Mississippi, from its sources to its mouth; along the St Lawrence, from the Lake of the Woods to the ocean; and along the Gulf of Mexico, from the Island of Barataria to Key West. You find them mingled with Canadians, with Virginians, with Kentuckians, with Georgians, and with the French colonists of Louisiana. You meet them clearing away the primeval forests in the west, engaged in trade in all the ports of our Atlantic frontier, driving slaves at the South, building Mobile, peopling Arkansas, settling Florida, and contending with the Mexicans for the dominion of Texas. Out of North America they are found wherever an opportunity is afforded to enterprise. To say nothing of the countries of Western Europe, New England sends her adventures to South America, to the Isles of the Pacific, and to the East, where some enlist under the banners of Greece, and some, we believe, under those of the Sultan. The native of New England is not drawn back like the Swiss by an irresistible affection for his native mountains to lay his bones in the land of his birth. He fixes his habitation, forms his connexions, dies and is buried at a distance from the place of his nativity. Such is the general character of the native of New England. He thinks well of the land of his birth, but with his characteristic propensity to take nothing for granted, he is continually in search of a better. Nor have they shown any want of sagacity or judgment in choosing their new places of abode, for they have fixed themselves in some of the fairest and most flourishing portions of the Union. *N. Y. Ev. Post.*

Public Diversions.

The citizens of Boston have been often reproached for their notions, but we must acknowledge ourselves among those who regard those notions, as they are called, as highly praiseworthy.—One of their latest notions was the substitution of a musical entertainment on Independant day, for the disgusting booths, which have usually been erected on their mall on this occasion. A stage was erected in the centre of that delightful place of resort, on which an elegant band of musicians were stationed, playing their beautiful airs throughout the afternoon and evening. A more elegant and popular entertainment could not have been offered, and its selection is honorable to the taste of the Bostonians. What a contrast it must have afforded to the disgraceful scenes of revelry and brawl, which were formerly exhibited among the booths which were erected there on holidays. This improvement is one of the most cheering signs of the times, which have fallen within our view.

It gives an assurance, that the noble efforts which the philanthropists are now making, to stay the desolating progress of intemperance, will not be ineffectual. There are some, however, who object even to this amusement, and who are ready to act under the same misguided zeal, which drove Butler's knight to rout the bear and fiddler.

Such seem to forget, that public diversions are absolutely necessary to preserve a healthful state in the social body. It is remarked in the text book of political economy that "within the last ten years, the lower classes have been very severely and unwisely circumscribed with regard to innocent amusements, in England, though the cause of religion has not gained by the persecution of the violin." *Salem Observer.*

COLLECTIONS.

Origin of Evil.

The following anecdote, cited from Brandt, occurs in Jortin's Dissertations.

"Two of their (the Contra-remonstrants* of the synod of Dort) divines, elated with victory, insulted a poor fellow, who was a Remonstrant,* and said what are you thinking of, with that grave and woful face? I was thinking, gentlemen, said he, of a controverted question—who was the author of sin? Adam shifted it off from himself, and laid it to his wife. She laid it to the serpent. The serpent, who was then young and bashful, had not a word to say for himself; but afterwards, growing older, and more audacious, he went to the synod of Dort, and there he had the assurance to charge it upon God."

* The Remonstrants were the Arminians—the Contra-remonstrants, Calvinists.

Religious Dissipation.

An editor in one of the country towns in the Western States makes a most strange apology for the non-appearance of his paper, on the regular day of publication, which we give in his own words.

"I feel ashamed to own the fact, but 'murder will out.' The plain reason was, my readers, that my dear wife said, I must stay at home, and take care of the children, while she went to a Camp Meeting; and, as I was a peace-making sort of a man, I did as I was bid,—which is the only apology I have to make." *Prov. Cadet.*

A Diligent Preacher.

"Now I ask you" says Bishop Latimer, "a strange question. Who is the most diligent bishop or prelate in all England that passeth all the rest in doing office? I can tell you, for I know who it is: I know him very well. But now I think I see you listening and hearkening that I should name him. Then it is one that passeth all the others, and is the most diligent prelate and preacher in all England: and will you know what it is? I will tell you,—it is the Devil—He is the most diligent preacher of all others; he is never out of his diocese; he is never from his cure, he is ever in his parish; there was never such a preacher in England as he. In the mean time the prelates take their pleasure; they are Lords and no laborers; therefore, ye preaching prelates, learn of the Devil to be diligent in doing your office. Learn of the Devil, if you learn not of God and good men; learn of the Devil, I say."

Whitefield's Eloquence.

Reading the account given by Dr. Franklin, of the extraordinary effect which Whitefield's eloquence produced on him, in drawing from his pocket, first his coppers, then his silver, and, last, his gold, we were reminded of a similar anecdote told us recently concerning "old father Flynt," formerly a tutor in Harvard College. This gentleman was noted for his parsimony, and had, several times, reproved the students for attending Whitefield's preaching. One day he yielded to a request of another officer of the college, and went with him to hear Whitefield. There was a collection made for some asylum at the south, and Flynt, being transported by his eloquence, unconsciously drew from his pocket a bill, and dropped it in the box. He invited his friend back to take tea with him, and, on the way, scarcely opened his mouth. As soon as Flynt opened the room, one of the students, who boarded with him, asked how he liked Mr. Whitefield. "Like him!" replied Flynt, "why the dog has robbed me of a five pound note!" *Salem Observer.*

Clerical Pun.

A minister was once invited to preach in a house recently built, where the congregation was noted for their somniferous propensities. He commenced the services in the usual manner, and proceeded to deliver his sermon. According to custom the good people reposed themselves to rest, and in a short time the preacher was saluted with a variety of discordant sounds issuing from the olfactories of the drowsy sinners. He stopped suddenly, and began a survey of the scene before him. The audience aroused themselves from their unseemly attitudes, and stared inquiringly at the venerable man. "I have," said he, "been admiring the fair proportions of your new house, and have but one fault to find." "And what is that?" exclaimed a man whose pride for the new fabric would acknowledge no blemish. "Why," replied the preacher in a tone of irony, "I perceive you retain the old *sleepers*."

A Long Sermon.

It is mentioned, in Winthrop's Journal, that the Governor (contrary to his usual custom) left town on Sunday to hear Parson Hooker preach at Cambridge; that Mr. Hooker, after preaching some time, was taken unwell; but after resting a quarter of an hour, resumed, and continued his Sermon *two hours longer*, very comfortably.

Palladium.

Quaker Meeting.

A young girl from the country, lately on a visit to Mr. H. a Quaker, was prevailed on to accompany him to a meeting. It happened to be a silent one; none of the brethren being moved by the spirit to utter a syllable. When Mr. H. left the meeting house with his young friend, he asked her—"How does thee like the meeting?" to which she pettishly replied, "Like it! why I can see no sense in it, to go and sit for whole hours together without speaking a word; it is enough to kill the devil!" "Yea, my dear," rejoined the Quaker, "that is just what we want." *Penn. Argus.*

Irish Hydrophobia.

"What did you kill that dog for?" 'Bekase he'd the *hydrophobia*.' "How do you know that?" 'Did'nt you see him standing up yonder gateway out of the rain? If he had'nt *hated water*, he'd never done that; so I thought I had better just knock his brains out.'

Music.

As for man's communications of his notions by words and phrases, I doubt not to affirm, that there is something like to be found in beasts and birds. Yea, that very beauty and flower of sound, even Music, which some men magnify so much, is more fairly and sweetly uttered by the silly bird that sits solitary upon a bough, than by the quiristers of the Pope's cathedral.

Old Book.

TEMPERANCE.

Spirits Unnecessary.

I dare say I love spirits, when prepared to suit me, as well as a drunkard; but I find so much evil arising from it, I feel willing to deny myself the use of it, with a hope of influencing others. And though I have been frequently exposed to severe cold, travelling in the States of Kentucky and Tennessee, the coldest weather I ever felt, in those extreme cases I seldom drank a drop to warm me; and though in the summer heat of Georgia I have frequently been exposed, I seldom take a drop to cool me. And though I am now in my 49th year, I do not recollect ever meeting with the man that could bear cold or heat better than myself, or enjoyed better health. In extreme cold, I dare say a strong dram would, for a few minutes, assist in warming; but a cup of hot coffee is better and more lasting. Some urge the practice of drinking ardent spirits because it is a creature of God, and is good; but I call it an invention of man. I have travelled considerably, and I never yet heard of a well, spring, rivulet, or fountain of it. And if Paul advised Timothy to drink wine, I think it was as medicine for his oft infirmities; he advised him to take a *little*—I suppose he left to his own judgment how many drops were necessary.

Example of Parents.

A few days since, as I was walking abroad, a little urchin fell in my way with whom I entered into conversation. In sport I asked what caused the crimson color of his cheeks. Not having obtained a ready answer, I enquired whether he drank brandy. He said that he did sometimes. Said I, but how do you get it? He replied that he took it when his parents were from home. Ah, returned I, but you don't know that brandy's poison, and will kill you? With a countenance indicating surprise, but calmed by a doubt of the veracity of my remark he replied, 'it won't; for papa drinks it and it don't kill him.' I had no argument to confute this, for what higher authority can a child have to justify his course of conduct than, 'My father does so?' Then let the *tippling father* remember well, that, in all probability, he is teaching his child the *art of intemperance*.

Progress of Temperance.

It will be gratifying to the friends of morality and good order to hear such facts as go to show that the custom of using spirituous liquors, is going out of fashion. Capt. Moon, of the packet Huron, who navigates the canal between Utica and Schenectedy, informs me, that during the month of April, the receipts at the bar of his boat amounted to only $33; about one third of this was for segars, and most of the balance for porter, lemons, cider, apples, &c. During the above period, he carried 316 passengers, all of whom were on board 24 hours. But a few years ago the receipts at this bar were nearly sufficient to supply the table of the boat with all necessaries! I have reason to believe that if the keepers of our hotels, and the captains of steam and packet-boats, would keep an account of their receipts for liquor sold the present season, the result would be as astonishing as pleasing. These results are to be ascribed, in a great degree, to the efforts that have been made in our [illegible] to suppress that growing evil, intemperance. The subject has engaged public attention with an interest proportioned to its importance, and what has already been effected should encourage a perseverance, until public opinion shall more emphatically stamp disgrace upon those who indulge in the destructive habit.—*N. Y. Com. Adv.*

Wines.

The following judicious remarks, are translated from a late foreign journal:—

Among the measures recommended by the Secretary of the Treasury for adoption by the Congress of the United States, we remark a reduction of the duties on wines imported into that country. It has been established by authentic documents that the export commerce of the United States to the wine countries has, as it was natural to expect, decreased in the same proportion as the heavy duties of those countries have diminished the importation from them. Thus in consequence of this system of high duties, not only the revenue of the government has diminished, and as a necessary result, the profits of merchants and navigators have been reduced, but the agriculturists also, instead of selling the products of the American soil for exportation, have been obliged to convert them into spirituous liquors, both nauseous and hurtful. These motives, and it would not be difficult to adduce others, are sufficient to recommend a system less hostile to the public health. It is a real benefit to the country to introduce a pure and agreeable beverage, which cheers the mind, and to restrict the use of those spirituous and ardent liquors which destroy the health and brutify the reason, and of which there is at present such an extensive consumption in the United States. Whoever has actually lived in a vine country, and who has had opportunity to compare the population in regard to morality, domestic habits, and social amusements with that of another country, where, the vine not being cultivated, the people have recourse to divers other kinds of drink,—whoever, we say, has been able to make this comparison personally, will at once acknowledge the many advantages of every kind on the side of the wine drinking population, and be convinced that the American people are bound by a due regard to their interest to facilitate by all means the importation of wine into the United States.

TRACT No. 3—SECOND SERIES—A. U. A.

ENTITLED "ONE GOD and ONE MEDIATOR," just published at the Depository, 72 Washington-street. BOWLES & DEARBORN.
June 28.

DAILY MONITOR.

THIS day published, by N. S. SIMPKINS & CO. Court street, corner of Brattle street, Boston, the "DAILY MONITOR," or Reflections for each day in the year; containing practical inferences biography, Christian Doctrines, Eclesiastical history, Sacred biography, &c. intended for the use of all classes, and fitted to the various circumstances of life. By Charles Brooks, Minister of the Third Church in Hingham, Mass. "*What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*"
May 31.

The following valuable SCHOOL BOOKS, published in New-Hampshire, are respectfully offered for the consideration of School Committees in this State, viz.—

ADAMS'S NEW ARITHMETIC.

From Mr. Carlton, Preceptor of Haverhill, Mass. Academy, formerly Tutor at Dartmouth College, to the author.

"Haverhill Academy, Jan. 12, 1828.

DEAR SIR,—The pupils under my care have made use of your New Arithmetic long enough to give it a fair trial; and although I was led, from a previous examination of it, to expect a rapid proficiency in acquiring a knowledge of both theoretical and practical Arithmetic, I am happy to state that the result has more than answered my expectations. It is decidedly an improvement in matter and form, and is far preferable to the generality of works of a similar kind. Instructors of academies and common schools have been so long used to the old *synthetic* method of instruction, that, unhappily, many are still strongly opposed to the introduction of the valuable works of Colburn; and I am glad you have so far humored popular prejudices, as to combine the inductive and synthetic modes of instruction. The ingenious division table is an improvement, and will be found to be a necessary preparation for the study of fractions.

Respectfully yours, OLIVER CARLTON.
DR. DANIEL ADAMS, Mount-Vernon, N. H.

THE SCHOLAR'S ARITHMETIC,
By D. Adams, M. D.

THE LITERARY AND SCIENTIFIC CLASS BOOK,
By Rev. Levi W. Leonard.

☞ This work has been highly recommended in the North American Review, the U. S. Literary Gazette, the Journal of Education; by Rev. Mr. Dickinson, of Walpole; Rev. Mr. Arnold, of Alstead; Rev. Mr. Hale, Preceptor of the Gardiner Lyceum, and by other eminent teachers.

From Professor Carter.

"EDUCATION.—We have examined with no ordinary degree of pleasure and satisfaction, a work handed to us by a friend, entitled "The Literary and Scientific Class Book, embracing the leading facts and principles of Science—by J. W. Leonard." It is a neat stereotyped duodecimo of about 300 pages, furnished with plates and diagrams explanatory of the contents. Within these narrow limits is comprised a body of useful information, which it is believed cannot be found equally compressed in any other volume. There is scarcely any subject connected with the great circle of the arts and sciences, which is not here made familiar, and presented to the young mind in the most attractive forms. Abstruse principles of philosophy are illustrated in the happiest manner, and the lessons of wisdom are embellished with the fascinations of taste and fancy. This work is designed to be read and studied by the higher classes in our common schools; and as such we warmly recommend it to the attention of the public, believing that a more valuable epitome of elementary knowledge cannot be found in our language. *N. Y. Statesman.*

LEAVITT'S EASY LESSONS,

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JASON WHITMAN, *Preceptor.*
Billerica, May 31.

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